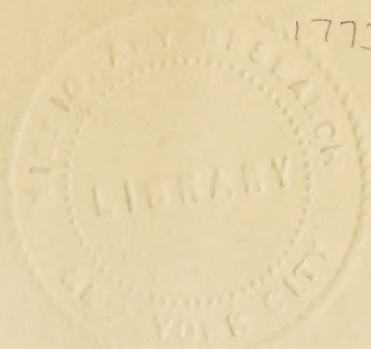


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**Report of the  
Division of Foreign Missions  
National Council of the Churches of Christ  
in the United States of America**

*as contribution to the*

**Study of the  
Common Christian Responsibility  
Toward the Areas  
of Rapid Social Change**

*April 1959*



This report has been prepared by Miss Helen L. Bailey, missionary of the American Baptist Foreign Mission Societies, in consultation with members of the staff of the Division of Foreign Missions, NCCC. Dr. Irene A. Jones, Associate Executive Secretary, served as the staff adviser for the study.

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# I

## Introduction

At a meeting of the Central Committee of the World Council of Churches in Davos, Switzerland, in 1955, there was initiated a study into the common Christian responsibility toward areas of rapid social change. A progress report was presented in 1958, covering the three year period, during which time studies had been in process in the different countries involved, and conferences, both regional and national, had been held. In connection with these studies and conferences were proposed eighteen Project Papers dealing with many phases of the problems connected with rapid social change and the responsibility of the Christian churches in relation to these problems.

On behalf of the World Council of Churches, the Central Committee approved the plans for the International Conference on Rapid Social Change to be held in July, 1959, in Greece, and agreed that this Conference should center its attention on the Christian response to the ethical dilemmas and challenges which are contained within areas affected by rapid social change. (World Council of Churches Bulletin, Division of Studies, Vol. IV - 2)

One of the assignments made within the National Council of the Churches of Christ in the United States was to its Division of Foreign Missions, which was requested to take up questions related to the effect of rapid social change upon the overseas work of the American churches.

As soon as the preparation of the report was initiated, it became evident that the ramifications of the study were almost limitless, and that the implications raised were likewise almost without end. It was apparent that a report of this type could not be exhaustive, and so it became necessary to pursue this study within the following limitations:



1. The assignment itself limits the study geographically to Asia, Africa, and Latin America, but the report does not lay claim to cover the total area.

2. The illustrative material used to point up projects being carried out by the different missions boards and interdenominational agencies has not been selected with a view to highlighting all the significant projects which are being carried out by all the participating agencies, but rather is meant to be indicative of the types of projects being carried out in indigenous churches and mission organizations in confrontation with the specific needs and problems brought about by social change.

3. In general, the report limits itself to changes in the social areas of life, i.e., industrial, economic, educational and medical, in the countries involved, although, because of the intricacies and inter-relationships of the problems of this era, there may be times when it is impossible to remain within these limitations.

4. The report does not attempt to give full treatment to the matters having to do with the status and life of women; such treatment could well be the subject of another full study.

5. This report is not intended to be a fully documented research paper; it is rather a study, incomplete, but indicative of the impact and the trends in the outreach of the American churches through their mission boards and their missionaries both in the past and in the present. An attempt will be made to analyze the present situation, and to evaluate the current mission policy.

To say that the world is in an upheaval such as it has never before experienced, with changes going on with such rapidity that it is difficult to keep up with day by day changing events, is only to repeat what is read in practically every newspaper and magazine, and heard on almost every television and radio program. To ask what the American Christian churches are doing, through their "mission", to try to discover the implications of these answers, and to seek to implement these findings by positive action may well be of vital significance in this day of ferment and turmoil.

*\* Life means change. And if Christ is life, He is also change.*

*Today many Christians in Asia are searching for the meaning of these changes for their own Christian lives. They seek to understand how they personally can meet these currents of change in their spiritual pilgrimage. As with Christians in other areas of the world when faced with change there is a temptation to crawl into a religious shell . . . .*

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\*Department of Church and Society, Division of Studies, World Council of Churches—Project Paper No. 12, "Social Change in an Asia Community", by Empiricus.

*In Christ we are always in the process of transformation. That is the "theology of revolution" in personal and social terms. Indeed, what could be more revolutionary than to be "born again". None of us has the power to stand alone against the revolutionary forces of our time. They often threaten to crush us, and perhaps they may yet do so. In a time of revolution, the Christian Church must face that possibility. But can we demonstrate how even that change — the change of defeat and disaster — can become a Yes when its final resolution is left in the hands of Jesus Christ.*

## II

### **The Impact of the Protestant Christian Churches of the United States on Asia, Africa and Latin America**

From a "dream of total isolation  
to a condition of total immersion"

At the turn of the nineteenth century, the curtain rose on one of the most dramatic acts in the history of the world, and especially in the history of the churches of the New World. Changes had been slowly taking place in the European area, but with the more rapid expansion in North America came a resurgence of strength and creativeness in the new nation. This found expression not only in its internal social structure, but in the growing awareness, especially in the well-founded Christian churches, of the "great imperative" to share with others the "good news". To battle with the problem of slavery in the South, or to grapple with the evil of child labor in the growing industrial areas on the home front, was not enough. The eyes of the churches turned toward the most needy places in the world – Asia and Africa – and saw in those areas, the far flung battle field of Christian enterprise. As W. H. Hale has pointed out in the "Saturday Review", American foreign relations were changing from a "dream of total isolation to a condition of total immersion", and the missionary movement was in the vanguard. He pointed out that in 1812, when Chicago was only an abandoned block-house, New England sent five missionaries to India. Before Cleveland and Cincinnati were even founded, American missionaries "were riding camels out of Damascus, elephants out of Serampore, and paddling up river into interior Burma." He also referred to the fact that missions had put their "seal on our relations with China for well over a century," had made a



unique cultural beachhead by establishment of an American college in the Middle East, and that many individuals, now almost forgotten, played influential parts in foreign relations.

Carey and his associates from England had already settled in Serampore, but soon Adoniram and Ann Judson were on their way, and the stream of thousands of others who "followed in their train" began. As communication between the West and East increased, the sleeping giants of the East were aroused from their lethargy, and, with varying degrees of response, started to wake up from their long sleep. Just how far the missionary movements affected the different countries at this point can never be fully measured, but it is certain that the impacts were great. As Dr. Latourette points out in "A History of Christianity" (page 1335):

*In the first place it must be clear that in the nineteenth century Christianity became more widely spread geographically than it or any other faith had ever been . . . Among non-European peoples the Christianity thus planted had a much more extensive influence than the size of the churches which were called into being would have led one to expect . . . In them, moreover, were lives in which were seen the characteristic "fruits of the Spirit" which Paul described in the first century of Christian faith. In addition, usually, but not always, more or less closely related to them, were other contributions through the missionaries who spread the Christian faith.*

These nineteenth century missionaries went out under the compulsion of the command of Christ to "go into all the world to preach the gospel." There was never any doubt as to the motive for their being where they were; neither was there any doubt in the minds of those who were serving on the developing mission boards as to the reason for sending and supporting both the missionaries and the work on the fields. Great care was taken that each individual missionary should be certain that his "call" to be an ambassador of Christ grew out of a personal experience of the power of Christ in his own life. These missionaries, however, seldom conformed to the Bible-in-hand-sitting-under-a-palm-tree caricature of a missionary, for, from the very beginning, they were very much aware of the social needs so apparent around them, and were active in trying to find solutions for them. It is very significant that a large percentage of officials and leaders, both Christian and non-Christian, in the newly formed independent nations are products of mission schools. Indeed, to what extent the missionary impact caused or was an influencing factor in the very social changes which are so widespread today can never be actually calculated.

## Brotherhood Under Fatherhood

Out of the basic impact of the Christian emphasis upon the brotherhood of man under the fatherhood of God, came the concept of the individual as a person, and a person with value and dignity. Without this concept it would

be doubtful if the surge toward freedom and the desire for nationhood would have been born. That led to an awareness of certain wrongs apparent in the social structures of the Eastern countries, the need to point out these wrongs, and the determination to help change them. Foot binding in China, child marriage and "sati" (burning of widows) in India, "purdah" (veiling of women) in the Muslim countries, and slavery in Africa were vigorously attacked. At the present time, these social customs, along with many others, have to a great extent disappeared, as public opinion, growing out of the mission crusades, has been developed to eradicate them.

*As a social ethic, Christianity was little short of revolutionary in Japan, for its person-centered ethic based on the concept of the inalienable human rights of all men, was clearly in opposition to the kinship-centered tribalistic, collectivistic ethics of the old Japan. Evangelism was done in many instances under the banner of moral reform; and monogamy, prohibition, anti-prostitution and anti-idolatry were used as slogans of evangelistic campaigns. It was Christian missionaries who started a prison reform movement, education of the blind, and a number of social welfare works. The most important of all in this connection was the movement for emancipation of women and the education of girls. The position of women in Japanese society had been little different from that of a minor. The human rights of women were practically non-existent. It was Protestant Christianity that compelled the Japanese society to recognize the dignity and sanctity of a woman's personality, or humanity of women.\**

## Points of Crisis

There was always impinging upon the mission consciousness the great poverty and low economic levels in these countries, and there are many illustrations to show how specific crises were met by the missionary at the point of the crisis: as for example, the floods and consequent famines in China and the droughts and consequent famines in India. In this period the examples of individual projects to help raise the standards of living are almost without number; from the jute industry in India to the cottage industries of Africa and China. Special emphasis was placed on agricultural training and the teaching of improved agricultural methods in almost all the agrarian countries.

The extreme illiteracy of the people led to the founding of schools; in fact, wherever the church went, the school was not far behind. The backwardness of the girls and women was of particular concern, and the emphasis upon translation and literature – from Judson to Lit-Lit (Committee on World Literacy and Christian Literature) – was of the utmost importance. Not only

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\* See page 2 – Project Paper No. 5, "Formation of Modern Japan and Christianity", by Professor Mikio Sumiya.



elementary education, but high schools and colleges have been outstanding additions to the dispelling of the darkness of ignorance wherever the Light of the World has been lifted up.

No missionary could ever separate himself from the health needs of the people, and so medical missions became an integral part of the mission program. Out of small beginnings has grown a great medical program, including hospitals, training schools for nurses, medical colleges for doctors, health education, preventive medicine and sanitation.

*Missionaries founded schools, colleges, and hospitals. They organized famine relief and introduced ideas which changed the position of women and children in the family and of the under-privileged classes of society... More important than all these things, missionaries established the Church wherever they went. As people came to believe in Jesus Christ, the Christian community was born. In it, they found strength to go into a hostile world to proclaim what God has done and were challenged to enter every area of society as His servants... Today this Church, though composed of only a small minority of the total population of Asia and Africa, is a dynamic movement; it constitutes, in the words of the late Archbishop Temple, "the great new fact of our era." ("Encounter with Revolution", Richard Shaull, pp. 134-135)*

# III

## The Challenge of the Areas of Rapid Social Change to the Christian Churches of the United States in the Mission Outreach

### An Explosive Point in History

And so the nineteenth century closed and the twentieth century moved onto the stage of history. Change, which is inherent in life itself, if sufficiently gradual, can result in social changes without too much confusion and frustration, but when the change becomes unduly rapid or accelerated the result is of necessity revolutionary and filled with the emergence of grave problems. When these rapid changes are occurring in practically every phase of life in almost every country in the world the effect is explosive. It is at this point in history that we are standing today, and the countries which have been most violently affected by this rapid change are principally those with which our American Christian churches are closely related through the mission enterprise. This explosive situation is only to be expected, since the "gap" between what "was" and even what "exists" in the East is far greater than the "gap" in Western countries. As Dr. Daisuke Kitagawa noted in a report on a conference on "Christian Responsibility in Changing Liberia" —

*My impression is that change is too mild a term to describe Liberia. She has jumped from a primitive stage to the most up-to-date stage of civilization, skipping over all the intervening stages: i.e., from walking to flying. To make matters worse, the two coexist side by side, not only in the juxtaposition of urban industrial areas and tribal village areas, but to an amazing degree within every Liberian as an individual.*

This might be written about every Asian, African, and Latin American



country. Our precise concern is with the question: What is the Christian impact through the missionary outreach of the churches of the United States in these critical times?

## The Impact Upon the Christian Mission

The Christian concept of freedom and the worth of the individual contributed toward the birth of many new nations. This has brought about many problems as these new nations have tried to struggle with the rapid changes taking place. Mission boards in the United States, missionaries, and indigenous leaders in the churches on the fields have not been unaware that these changes were taking place, and have been studying the place of the Christian church and its special contribution in this critical new area. With a history of awareness in the area of social change, today's churches also are feeling the renewed compulsion for the social application of the Gospel.

In the report entitled "Christian Responsibility on a Changing Planet"\* is the following statement:

*During recent years our planet has undergone astounding and far reaching changes, not least of which are advances in technological knowledge. The churches must be concerned with the cultural and social changes which have occurred at home and abroad. We must give particular attention to overseas areas of rapid social, cultural, and political changes. During the last fifteen years more than twenty nations have achieved political independence. Significant economic changes have come about in parts of Africa, Asia and Latin America, especially in the villages in which the vast bulk of the people dwell. Agricultural reform in respect of land tenure and methods of cultivation have taken place. The impact of Western civilization has brought about increased industrialization and urbanization in many lands. Vast increases in population have taken place. In some places broad and far-reaching government plans for the development of higher standards of living for many peoples have been launched. The traditional subsistence economy has been thrown out of balance, family patterns and community relationships disrupted.*

*All these economic changes have brought in their radical and cultural changes. Some are good; others not so good; still others evil. Christians everywhere must be sensitive to the changes and to their mixed consequences. More than one hundred and fifty years of the Christian mission have been at least partly responsible for some of the present turmoil. The Gospel of Christ gives new status to every individual. Christian schools, colleges, hospitals, clinics, agricultural stations and health programs have shown missions how unimaginably better life could be for them and for their children.*

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\*Report of the Fifth World Order Study Conference, Cleveland, November 1958

The sense of urgency, and the need to rethink the role of the Christian church at this crucial time, is paramount in the thinking of the missionaries and indigenous Christian leaders. Boards in the United States, representing the churches, are also giving careful attention and leadership to the same problem. Pilot projects are being fostered and specific emphases can be detected in the mission reports and literature put out by the boards.

#### RURAL AND AGRICULTURAL EXTENSION

There is an emphasis upon agricultural projects in practically all the countries studied. The problems of the agriculturist and the training of agricultural leaders are considered of great importance. For example, Pakistan is developing many projects connected with agriculture, while in India, the Agricultural Institute at Katpadi and the Allahabad Agricultural Institute are contributing both to research and the training of agriculturists for the whole of India. Improved methods and up-to-date techniques are stressed. Lodhipur Institute in North India has developed into a training school in agriculture and vocational trades, emphasizing Christian living under conditions in a changing India. In the latest report from Katpadi, the poultry project is highlighted. The Agricultural Institute, Katpadi, founded in 1922, was a pioneer in poultry raising and set up scores of village projects.

*These and our Mission Poultry Farm supplied over 66,000 setting eggs the past year, (1957) from which we hatched 34,300 chicks in one incubator; of these 25,000 were supplied to villages. . . . We have one of the first commercial hatcheries in India. Our cooperative Egg Marketing Society paid out Rs. 20,000 to villagers for their eggs in the past year.*

There is also featured a pilot project for village youths, called "Star Clubs", similar to the 4H Club movement in the United States.

In Africa the slogan "Hogs for Kenya" has added a new venture to the Farm and Dairy Project for that area, whereas the Christian School for Agriculture in Liberia is considered by the government to be the best in the country.

The training schools at Kambini in Mozambique, in Angola, and at Asaba in Nigeria, have special programs in agriculture and carry on projects in the surrounding rural areas.

During the years when it was possible for missionaries to work in China, there were well-developed Christian Rural Service Centers extending over wide areas. At the University of Nanking, a School of Forestry was functioning and emphasis was placed on the introduction of useful crops, such as large peanuts and apples.



## INDUSTRIAL DEVELOPMENT AND URBANIZATION

The trend towards industrialization brings to the forefront the need for technical training and the problems connected with urbanization. The church has reacted to these changes in differing ways. In Japan and the Philippines there are movements of industrial evangelism, studying the relationship between the church and labor. In 1949 a Technical Services Association was organized as a union missionary enterprise for the economic uplift in Lahore, Pakistan, while the Central Economic Life Committee, sponsored by the National Christian Council in Nagpur, India, has training classes in many different projects, such as the use of fertilizers, the raising of sugar cane and jute, the production of paper, the preparation of cement, and the techniques of tanning and leather work.

From the minutes of this Committee, meeting in Nagpur in January 1959 comes the following note:

*India is rapidly industrializing! This means that Christian youths face new challenges and new problems. They face the "obligation to provide honest capable leadership and example in community union and shop." Theirs is the "opportunity to bring the gospel of hope, faith and love to the industrialized masses."*

A very recent report from India states that the tanning project has greatly expanded:

*The pilot project at Salenagar is now operating as a "Servicing Centre" for half-tanned hides from village tanneries. The tanneries in Andhra are getting gradually established. In Tamilnad the Peria Agraharam Leather Tanning Industrial Cooperative Society was started in May 1957. The leather centre at Arulpuram provides employment for a number of Christian leather workers.*

*Cooperative Thrift and Loan Societies, Housing Cooperatives and Wood Producers' Cooperatives have been organized. In some States the Regional Committees are cooperating with the Government. Some Churches have organized their own economic uplift programmes, noteworthy among them being the Navajeevan programme of Madras Diocese.*

People of Africa have been grappling with the problem of urbanization, and Christian groups have sponsored seminars and discussion conferences to study the tremendous problems involved. At one of the conferences Mrs. Marion Forrester, an economist and social worker from the United States, who has been studying economic and social problems of urban families in Nairobi, told the Conference that her work had raised the question of whether the present pattern of economic development was helping the African or serving mainly to disorient and uproot him. She reported that:

*On the one hand, the indigenous people who participate in the new system have their activities curbed by racial stratification in this predominantly African society. Yet they have their wants constantly intensified by luxury consumer imports, which are out of their reach. On the other hand, they cannot return to their traditional way of life . . . Caught in this web, has the African the enterprise, the opportunity, and the will to develop, or has Westernization evolved an urban proletariat which by definition means that he has no will, no enterprise and no opportunity to develop?*

The Christian churches in Africa are seeking answers to this dilemma. A board secretary makes the following comment:

*In Johannesburg the Hofmeyr School for Social Service has brought to the attention of the South Africa business community and to the attention of many government officials the situation of the Africans and there has been a large amount of cooperation, both official and private, between this institution and the South African white community.*

#### LITERACY AND MASS COMMUNICATION

The great need for Christian literature and the use of new audio visual techniques are clearly appreciated in most of the countries involved. The National Christian Council of Japan is making use of the radio, and with a special revival program is reaching 23,000 rural homes with its programs. In the Middle East, also, the use of the radio is increasing, as well as emphasis upon the production of literature for the dissemination of the Christian viewpoint. Great strides are being made in the preparation of literature in India, Thailand, and for overseas Chinese.

Literacy programs sponsored by the Christian churches in Asia, Africa, and Latin America are making substantial contributions in social education. One of the outstanding illustrations of this is found in the story of how a literacy program sparked a whole series of changes in the community of Deir Abu Hinnis, a village on the Nile. It is told in the booklet "Village Reborn" how, out of a new spirit of unity, grew new ideas for betterment. "We found ourselves facing a new future. The old spirit of lethargy and hopelessness had disappeared." A cooperative society was formed which enabled them to buy new equipment, including a motor launch and an irrigation pump among many other projects. In summing up, the dynamic of the movement is definitely put on a spiritual basis. "Wherever men join together in order to teach and be taught all barriers of race and creed are broken . . . Each teaches another and all are drawn together in this common task." Out of this experience grew a miracle of change.

#### HOME AND FAMILY LIFE

The need for the strengthening of Christian family life is of vital importance at a time when so many influences tend to draw the family apart.



As Bishop R. B. Manikam has written:

*Never before have so many millions of people taken part in such a rapid and radical social upheaval, one of the significant features of which is the awakening of womanhood in East Asia. In most countries of East Asia where women used to be in virtual bondage, women's movements have registered phenomenal growth. The Church in East Asia, and the Christian home in particular, have a glorious role to play in this social setting.*

John W. Sadiq, from India, speaking on the spiritual significance of the family, stressed the deep relationship between the home and the church, and spoke of the significant share of the Christian home in the mission of the church to the world. "Christ," he said, "is working His purpose out in many ways and diverse manners. But in the Christian home and family life He has one of the most potent instruments for the fulfillment of these purposes, for He had a special love for homes and families. He is building up a great family which will embrace the whole of mankind."

Apropos of the concern regarding the problem of "population explosion" there is a call from the General Secretary of the Church of South India to consider seriously family planning, and the Christian Medical Association of India has put out a considered statement on the subject. In many countries the family life programs, together with seminars and discussion groups, are regularly held and specific problems are met as they arise. This is especially true in Burma, Japan, the Philippines, Korea, and the Congo, while in Istanbul and Cairo there are academies for girls which give special emphasis to home economics and family relationships.

#### SPECIFIC PROBLEMS

##### 1. Training for Christian Leadership

Japan. The National Christian Rural Service Training Center of the United Church of Christ in Japan has just celebrated the tenth anniversary of the Tsurukawa Center (1958). This is an unique approach to the training of pastors. The anniversary pamphlet explains the program:

*The educational program at Tsurukawa Center has four divisions, each designed to train leadership for an important function in the United Church of Christ. There is a four-year training course for rural evangelists; a two-year course for day nursery teachers; refresher courses for rural ministers and missionaries; and short leadership training schools for laymen.*

*The four-year course stresses Bible study, theology, church history, preaching and other subjects usually found in the seminary curriculum. But every Tsurukawa student also studies animal husbandry, scientific farming methods, rural sociology, agricultural economics and rural evangelism. He is kept close to the soil by working twenty hours a week at the Center farm, and close to farm people by conducting, under faculty supervision, evangel-*

*istic work in the surrounding villages. He thus achieves a balance between his theoretical studies and the hard realities of life on the Japanese farm. At the same time he earns his livelihood by his own labor.*

*There are now 34 men and three women studying in the rural evangelism program. They are training themselves for a new and exciting project. They will go as evangelists to unchurched communities, there to preach, establish churches and act as farm consultants.*

## 2. Rehabilitation

Korea. A rehabilitation project for Korean amputees is being carried out by missionaries in connection with the army hospital in Pusan. The "missionaries are manufacturing the artificial legs, arms, hands and feet out of aluminum tanks disabled by the air force in Korea." The rehabilitation program includes shops in carpentry, tool making, metal work and other trades.

## 3. Dispersed Persons

China. From a mission board report for the spring of 1957, we learn that with the withdrawal of missionaries from the mainland of China, work is being done with the Chinese in Hong Kong, Taiwan, Chinese communities in S.E. Asia, Indonesia, Malaya, Thailand, and Singapore.

## 4. Government Projects

### India.

a. Special government projects, such as the Nagajunasagar Dam project and the industrial center at Sindri, with their "mushrooming" communities, are recognized as both responsibilities and challenges. From a report we learn that:

*Sindri, in the Bengal Conference of India, is a rapidly developing industrial area of India. Here is located one of the largest fertilizer plants in the world, where they make chemical fertilizer, an ammonia product. Located near a new dam site where there is electric power, they produce 1,000 tons of fertilizer daily.*

*Hundreds of Christian families have moved into this area. The fertilizer company recognized the importance of a church for the welfare of Christian workers, and would cooperate in promoting the building of such a church, with housing for the pastor.*

b. The starting of the Christian Institute for the Study of Religion and Society, at Bangalore, is significant in building up better understanding and ways of communication.

c. Interest in ministering to the handicapped – blind, lepers, crippled

children – has been stressed and the field of psychiatric treatment has been very recently entered into in the medical colleges at Lucknow and Vellore. There is active participation in social welfare, as is seen from a report of the Advisory Committee on Social and Moral Hygiene of the Central Welfare Board of the government of India.

d. Mission trained nurses from India are serving in the hospitals connected with the oil companies and in mission hospitals in Arabia, and Christian teachers are working in the educational department of Ethiopia.

e. Land reform and participation in the Sarvodaya movement are being studied in connection with Christian participation. Out of the study conference held in 1957 comes the following comment:

*Sarvodaya is the word used to describe the social philosophy which arose in India with Gandhi, and which has been carried further in the thought and work of his modern-day disciple, Vinoba Bhave. It is part of the Hindu renaissance, especially attractive because of its emphasis on the principles of equality, simplicity, sympathy with the needs of fellow men, and equal respect for all life. As a social movement it has attracted much support from the masses of people in India today in large part because of its not insignificant achievements in land redistribution. The Church is challenged by this movement especially as to the theological basis on which Christians might participate in it. The leaders of the rapid social change study in India therefore decided that a study conference on this subject would help to arouse interest and promote enlighten Christian thinking about the issues involved. Accordingly, twenty-seven persons met at the Christian Council Lodge, Nagpur, to consider the theological criteria for a Christian approach to Sarvodaya.*

*The findings of the conference are in three parts: Part I, "The Theological Basis of Christian-non-Christian Cooperation in Social Thought and Action"; Part II, "The Sarvodaya Philosophy of State, Society, and Education", and Part III, "Sarvodaya as Religion". These statements represent one of the first attempts to achieve a theological evaluation of this social movement.*

f. Mission institutions for the needy are serving acceptably here and there. An excerpt from the Report of the Advisory Committee on Social and Moral Hygiene of the Central Social Welfare Board of the government of India says:

*Visits were paid to the Mission Homes, the Good Shepherd Home in Madras, the St. Crispin's Home in Poona, the Home for Destitute and Aged in Rajamundry and the Khushalbagh Mission Orphanage in Gorakhpore. The members of the Committee were impressed by the relationship that existed between the inmates and those in charge and by the care taken to keep the girls occupied and to devise suitable training courses. On the whole*



*standards of cleanliness were high and discipline enforced in a kindly spirit. There was neither harshness nor blame nor contempt for the so called fallen women and the approach to them was sympathetic and humane.*

*In all the above homes a progressive and scientific approach is being made, for those in charge have recognized that this human material, even though often depraved, has to be handled with care to restore human dignity and self-confidence for rehabilitation.*

#### 5. Unique Health Service

Nepal. A very unique work has opened up in Nepal, which has been a closed country to missionaries until recently. In 1953 the Nepal government gave permission for the opening of medical work, and a dispensary was opened in Bhadgaon in 1954. This work has expanded so that now there are altogether four centers. This work has been from the first both interdenominational and international. There are ten missions and eight nationalities represented. The response to this expression of vital Christian love in action has been outstanding.

#### 6. Relief and Refugee Service

Middle East. Relief operations are going on in emergency situations and refugee camps, as for example, Beirut, Jordan and Gaza.

#### 7. Social Service

##### Latin America.

a. One of the boards reports a voluntary service program is being conducted in Paraguay where "young people volunteer for six month periods of service at projects like the leprosy mission, the national mental institution, a tuberculosis sanitarium, and a Salvation Army children's home. Young people who have completed their service testify to a new concern for their neighbors and a new perspective on Paraguay as a whole."

b. In Haiti a private hospital is a new development. A Christian Protestant chaplain has been called in to work in the hospital, and Protestant nurses are serving on the staff.

Church World Service, working with the churches, has given much help in the distribution of foodstuffs at times of hurricane disaster. Volunteer service was much appreciated.

#### MISSION INSTITUTIONS AND AGENCIES

Many of the well-established mission institutions and agencies – theological, educational, and medical – have been geared to give special

emphasis on particular local or even national needs. In certain cases new institutions have arisen to help meet the needs.

1. Some theological seminaries have become aware of the need to prepare their pastors to take active participation in the new areas caused by social change.

The Rural Missions Cooperating Committee report for 1958 notes that rural work is becoming more closely related to village pastors and village churches:

*There is a clear trend linking extension service with village pastors and the village church. This is good news, for the agricultural missionary and the village pastor need each other profoundly. It is important that the many thousands of village churches in Asia, Africa and Latin America become outposts of hope and practical help to the people striving for a better life. Many churches are being undermined by eroding soil, low crop yields, and the poverty of members. We hear much about the need to "strengthen the village church". One of the unmet needs is to make available to more pastors and their churches the type of training, skills, and materials needed in order to develop both witnessing and serving churches. Wherever an agricultural missionary and a pastor work in cooperation the hands of both are strengthened and the results of their work are multiplied.*

Leonard Theological College, in India, has a course on the rural church, and the students study, in a practical way, the rural situation. Teams of students go to villages and actually help in uplifting work and demonstrate sanitary improvements. In a newsletter comes the information that "There is a course given by the Allahabad Agricultural Institute arranged especially for future ministers. An effort is made to acquaint the pastors with the government and private agencies which give help and guidance to the farm family." (From a letter by Rev. Henry J. Presler, Jabalpur 1/2/59.)

One mission board has reported as follows:

*In the Philippines a 3 year program in agricultural training is included in the Rural Department of the College of Theology of the Central Philippines University. The purpose is to give practical agricultural training to theological students who expect to do Christian work in rural churches.*

The following report from the Philippines on the industrial evangelism program is significant:

*Beginning in 1958, and headed by a missionary with experience in industrial area churches in western New York state and by a lawyer (labor union counsel) with a Bachelor of Theology from Silliman's College of Theology, the Department has already completed a survey of Mindanao's*

*lumber industry and plantation areas and will move into the Visayas in 1959. 1958 included a Church and Industry Conference, bringing Christian labor and management leaders together; a Young Workers in Industry Conference, exploring with Christian youth in industry the meaning of Christian vocation; and, of course, the Asian Conference on Industrial Evangelism, for which Doshisha University's Masao Takenaka furnished outstanding leadership.*

There are also attempts here and there to bring church leaders and board officers together to study the problems confronting the church. Some of these conferences have been held in the United States.

In "Reconciliation and Renewal in Japan", Masao Takenaka has reported that:

*The Christian church is challenged to demonstrate both the responsibility and the rights of persons in the midst of community and the necessity of responsible community at the place of individual fulfillment. The Church as the corporate body of Christ in society is the place for witness and demonstration of the Christian life.*

2. In many countries educational institutions have added specialized courses, such as technology, home economics, and agriculture. These adaptations to particular needs have been pointed up in the examples given. In general, in all the countries studied, the most significant changes have come in the institutions of higher learning, and in some cases, such as courses in social welfare, adult education, and rural extension work, new departments have been added.

3. In the medical field, mission hospitals and training schools, for both doctors and nurses, are making very significant contributions in many needy places. These institutions have always played an important part in the missionary outreach, but today their place is even more important. Many of the newly independent countries are feeling the urge to tackle some of the overwhelming health problems and to encourage education in preventive measures toward health. Not only a program of medical attention and nursing is needed, but improved techniques of finding the causes of disease and ways of eliminating these causes must be studied.

As examples of hospitals in different countries may be cited the following:

a. In India, the Vellore Medical College, an international and interdenominational institution, has added a unit, including a day clinic, dealing with leprosy. Mobile units go out into the nearby villages for regular treatment of cases. Those that need hospitalization are brought in to the hospital. A department for the mentally deranged has been newly set up. Both doctors and graduate nurses are being trained, not only for regular practice and hospital work, but also in administrative techniques. Research and rural social service are both stressed.



b. In Africa the hospital at Kimpese is developing rapidly. This hospital is an interdenominational institution and serves a large area in the Belgian Congo. It has a special department in orthopedics. There are also schools for the training of African medical assistants at Elat in the Camerouns, and at Lubondai in the Belgian Congo.

c. In Latin America at Managua, Nicaragua, Hospital Bautista serves a large area, both with medical care and by training nurses. It is a fifty-five bed hospital, and in the training school there are usually about twenty nurses. They have recently opened a traumatology center to care for accident and wound cases.

#### THE "YOUNGER CHURCHES" AND ECUMENICAL RELATIONSHIPS

Up to this point, the examples cited have been taken from activities carried on by the mission boards in the more or less definitely missionary guided patterns. However, for some years now, there has been apparent a switch in emphasis from mission to church, and, with the steady growth of the "younger churches", changes have taken place in the mission policies. These "younger churches" are increasingly becoming aware of their existence as individual and living churches and, quite rightly, desire to assume responsibilities for the carrying of their own program. As Professor Tillich\* has pointed out:

*The fact that there are now churches, in another cultural orbit, developing their independence and resisting the identification of the Kingdom of God with any special form of Christianity, is perhaps the greatest triumph of the Christian mission.*

Still further changes are taking place in the church-to-church relationship and trends are seen in almost every country toward ecumenicity, leading to fuller cooperation between the different denominational churches and to church union in many places. For instance, Kyodan in Japan, the Church of South India, and the United Movement in the Philippines. Joint educational, medical, and technological projects are carried on especially in institutions of higher education. National Christian Councils and Regional Councils are helping to coordinate and lead the indigenous churches in their thinking and planning. The shift of emphasis from mission to church is definitely seen.

### Interdenominational Agencies

Another present day phenomenon appears in the multiplicity of agencies which cut across all denominational barriers and go to the churches, usually though not always, through the National Christian Councils, with help along

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\*Dr. Paul J. Tillich, Harvard University Divinity School

varying lines. One of the oldest of such organizations is the American Bible Society, which for about 150 years has worked hand in hand with the missionary enterprise in its tremendous work of translations, printing, and distributing of the Scriptures. This agency might well be called the first of the "ecumenical agencies". There are many others which have given and are giving significant leadership and help to the "younger churches". For instance, under the D.F.M. there are Lit-Lit, Rural Missions, and RAVEMCCO; sponsored by I.M.C. is the Christian Home and Family movement; Church World Service is under the N.C.C.C.; and a Committee on Industrial Evangelism may well develop as an important agency under the newly formed East Asia Christian Conference; the American Leprosy Missions; the World Council of Christian Education and Sunday School Association, and the World Student Christian Federation, together with the Student Volunteer Movement and the Y.M. and Y.W.C.A., have had and are still having tremendous influence upon the young people in all countries.

# IV

## The Implications for the Overseas Responsibility of the Christian Churches of the United States in the Countries of Asia, Africa and Latin America

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### *A New Vision of Responsibility*

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For one hundred and fifty years mission boards and missionaries have been cognizant of social problems and needs, even though it is recognized that their main emphasis is upon witness. In fact the sincerity of their faith made their service imperative. In a real sense, the Christian impact has been one of the main contributing factors in bringing about changes in the social structures of the countries of encounter, as we can see from the history of the mission movement. Today also, boards and missionaries are very much aware of the rapidity with which changes are taking place in almost all phases of life, and realize that such rapidity brings into focus very special problems, both in the realms of organization and program. A new vision of responsibility is needed to meet them. Apropos of this study certain questions have been posed to the member boards of the Division of Foreign Missions of the National Council of Churches. The answers submitted have been drawn upon to point up emerging problems.

### International Relationship and the Mission

The question as to whether better relationship between the United States and Asia, and Latin America have been brought about because of the missionary movement must be clarified. Broadly speaking, relationships between countries may be on the political level, or on a people-to-people basis. On the political level, the missionary himself has no relation to the



question, since he is pledged not to enter directly into politics. However, the movement cannot always keep free from involvement and it cannot be said that it has always facilitated understanding and cooperation between the countries. In fact, often quite the contrary has been true. However, it was never in the mind of Judson and the host of those who have followed him that they were ambassadors between countries, but rather ambassadors under the compulsion of Christ's command to go, and the inner compulsion of sharing with others the great experience of reconciliation with God. If better understanding came, good; if it didn't, that never hindered the onward march of the movement.

On the people-to-people level a different picture emerges, and the inter-relationships tend to be far more on the positive side. There are many instances where missionaries have facilitated better relationships and have fostered empathy and understanding.

## Reconciliation Through Christ

We can still go further, for even deeper than this inter-relationship is seen the remarkable phenomenon of the world-wide fellowship of Christians. This is first observed in individuals. There is a sense in which a man when he accepts Christ becomes a person "apart", a "new creature". This apartness is inherent in the act of becoming a Christian. The "new creature" automatically becomes a member of a "peculiar people", the fellowship of Christians. These Christians are not limited to any one country, but are immediately conscious of their membership in a larger community which encircles the globe. In this "colony of heaven" there is also this feeling of "apartness" — an "apartness" which, in its unity of "differentness", transcends nationalistic and political differences and meets as one Body in Christ throughout the world. This has fostered and now constitutes a "reservoir of good will" which cuts across race and national barriers. Strangely enough the inherent "apartness" does not, at its best, separate persons from their environment, but rather alerts them to the social and economic changes going on around them and relates them to the changes so that they are able to meet them in a dynamic way. This is the fulfillment of Christ's prayer for His disciples: "I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil One. They do not belong to the world any more than I belong to the world... As thou hast sent me into the world, so have I sent them into the world, and for their sake I consecrate myself that they may be consecrated by the Truth." (John 17: 15, 16, 18, 19. Moffat.) On this deeper level prejudices fade away, enmities lessen, and reconciliation becomes possible. In so far as the missionary movement has been instrumental in leading men to Christ, to that extent, because of the resulting growth in the Christian fellowship, it has been instrumental in facilitating positive relationships between nations. Indeed, it may even be said that without this Christian encirclement of the globe, the United Nations itself might never have come into being.

Christianity is dynamic, and its transforming power lies in the Person to person relationship, which, in turn, leads to person to person relationships in the bond of Christian fellowship. This great concept of the value and dignity of the individual under the leadership of Christ is at the heart of Christianity, and impels the Christian and the Christian churches into both witness and service.

To quote again from "Christian Responsibility on a Changing Planet", Section IV:

*A star of major magnitude has risen upon the horizon of international affairs within our lifetime — the rising expectations of people in every nation throughout the world for the fulfillment of human rights and fundamental freedoms. In the lands which have won their freedom from colonial control, in countries where the people are oppressed by dictatorial rule, in nations where human rights have not been enjoyed by minority groups, as well as in those which have long enjoyed a large measure of civil and political rights, there is insistent, inescapable demand for human dignity, embracing social, economic, moral, and religious values. We, as Christians, welcome this stirring of hope, this noble aspiration in the souls of men. We believe it promises a new day a-dawning, in which there will be the breaking of ancient bonds, the freeing of demeaned persons, and the liberation of the human spirit.*

*We rejoice not only in the deepening demand for human rights, but also in the widening scope of the concept itself. Goals and rights that have been considered desirable but impossible are now deemed to be attainable. Where formerly human rights were limited mainly to those political rights which governments have protected, they now extend their orbit to include a whole galaxy of social and economic goals in the attainment of which people look to their democratic representative governments as instruments.*

## Problems of Organization and Program

The problems implicit in the questions in this study will be grouped under the two following headings: those in connection with organization, and those related to program. In general it might be said that the churches and boards of the United States are mainly concerned with the implementation of the former, while the overseas churches and missionaries would be more responsible for the working out of the latter. However, the two cannot be entirely separate, as can readily be seen.

### ORGANIZATION

1. From "Mission to Church" Responsibility. We have already seen that the concept of "missions" is no longer accepted, but that the world "mission" conveys the meaning of the Christian witness in a "church to

church" relationship. Therefore, to have both "missions" and "churches" on the "mission field" functioning side by side as an acceptable policy is no longer tenable. To say this, is easy; to implement it, is difficult. The incongruity and even the wrongs which such a situation perpetrates are readily seen and acknowledged; how to eliminate "missions", or, if not to eliminate, how to relate them so that they are not a hindrance to the development of the churches which they have established, is much more difficult to achieve. Since the early 20's most mission boards and missionaries have been struggling with this problem, but, with few notable exceptions, no appreciable advance toward a solution has been made. Perhaps this is one of the major questions to be studied, for we are no longer working on the level of "this ought not to be", but rather on the level of "this must not be". This change involves the handing over of responsibilities to the indigenous churches, and raises the whole question as to how missionaries and boards can best help the more inexperienced churches to accept and assume responsibility. The change over from mission responsibility to church responsibility should not be abrupt, but, if possible, rather gradual and presumes careful and sympathetic preparation. There is inherent in such situations the possibility of risk that there may be mistakes and failures, but these must be accepted as part of the training; for there comes a time when the only way to learn to take responsibility is to take it.

Not only church responsibilities should be undertaken by the churches, but also study of social problems and action in social areas in local communities. The duties and responsibilities of Christians as citizens of a given country and community in that country should be taken seriously especially by the churches in the areas of rapid social change. Aloofness in the midst of needs and crises on the part of Christians is impossible in these days. Careful study should be given by the churches of the United States to the advisability of sending experts in such fields as technology, industry, and agriculture to help Christian leaders in their analysis of the new situations in which they find themselves and help them to plan the churches' role in trying to meet the problems involved, not alone from the standpoint of scientific techniques, "know-hows", and machinery, but from the ethical and spiritual levels of meeting the emerging problems. Obviously these experts should be selected with great care because of the impact for good or ill which would be bound to result.

2. Exchange of Personnel, and Mutual Confidence. The fact that the overseas churches are becoming aware that their very existence as living churches depends upon their witness, raises the question of the inter-relationship between the churches of the United States and the overseas churches. No church can exist indefinitely if it is only on the receiving end. The churches of the United States have been on the giving end for so long that it is difficult to realize that they must also think in terms of receiving, not only for their own sakes, but for the sake of the overseas churches. Already some experiments along these lines are being made, and the results in most cases have been all to the good. With an interchange of



personnel resulting in a mutual understanding of different cultures can come better appreciation of and sympathy with each other's problems. Care should be exercised that in the exchange of personnel, Western civilizations be not too heavily emphasized lest the criticism which, admittedly, is well founded in certain cases, that the mission movement has fostered too much Western influence in the East, be levelled at the West again. Also the personnel from East to West must recognize the shortcomings of the East and humbly admit them, seeking to discern the good in the West. True, "no nation is righteous"; we are all under "the judgment of God". And lack of mutual confidence and feelings of superiority of one nation over another are incompatible with Christian ethics.

3. Cooperation. Perhaps one of the most encouraging advances made in organization has been toward cooperation. Many are the examples which show that a united Christian front is essential to meet today's needs. As separate units, "missions" or churches are weak, and unable to make any appreciable contribution in the face of the terrific needs; but, working together, the impact is strengthened. All of the cooperative agencies help to bring churches and boards together in Christian service. Real attempts should be made by the I.M.C. and the D.F.M. to keep the doors open for the non-cooperating groups to enter into cooperation also. It may be significant to note that cooperation between "missions" overseas has often preceded cooperation between boards in the United States.

4. The Role of the Missionary. The question as to what the role of the missionary is in this new pattern of outreach is one which is causing a great deal of confusion among the churches and frustration, especially, on the part of the younger missionaries. The day of paternalism and domination has passed and should be gone. The changes are so great in the whole idea of what a missionary should be that even the word itself seems to have lost its real meaning, and in some instances is no longer acceptable. In the pattern of the mission movement up to recent years, the missionary was in a pivotal position: United States church and board relationships practically always went through the missionaries to the "younger churches" and vice versa. In a certain sense he was a liaison officer. Scarcely ever was there a direct sending-church to receiving-church relationship. It is apparent that with the growth of autonomous churches the place of the missionary changes of necessity, but just where or how he fits in must be carefully studied. There have been many attempts in semantics to express the necessary change in relationship. Perhaps we should go back to a basic question — why? Out of the mission board evolve some ideas of how and where. One of the mission board secretaries has said: "If our missionaries can go out in the spirit of the Master Who calls and sends them; if they can lose themselves among and identify themselves with the people to whom they go; if they are humble and charitable enough to work in harmony with and often under the direction of the local church; if they desire nothing more than to do the will of God and bear true witness to Him so that His church may be built up — then the field is unlimited."

Because of the new types of missionary participation, new techniques of preparation are being worked out by the different boards. It is apparent that there will be need of more mobility and flexibility of program than ever before, and to prepare the missionary to enter these new avenues of service requires definite orientation. Mission boards, also, have for some years seen the value of having representatives of different ethnic groups serving overseas, and this trend shows signs of advance. One board secretary writes that "a new kind of worker" is needed "in so far as certain 'know hows' are concerned, but 'old kind' in so far as devotion, zeal, stick-to-itiveness, and loyalty to Jesus Christ are concerned. In some instances the latter has been lost in our zeal to get the former."

It might be pointed out, one of the real problems for the boards will be to conserve the concern for the financial backing of the work overseas as the missionary becomes less and less pivotal.

5. Stewardship and the United States Churches. This brings us to the problem of stewardship for the overseas outreach, on the part of the churches of the United States. These churches must find ways of giving, both financially and otherwise, in such a way so as not to take away the self-respect of the "younger churches" nor to jeopardize the dignity of the new-found ability to stand on their own feet. This does not necessarily mean that financial help will not be needed, but it does mean that the United States churches will have to learn lessons in "mature giving", rather than giving on an emotional basis. For example, to pour money into the coffers of a young church so that it can reach out in missionary activity makes a farce of the whole program. Too much money may be a hindrance to the growth of any church. From the policy booklet of one board comes this statement of concern: "Designated giving for institutional projects causes grave difficulties... There must be a consideration of habits of control and interest on the part of the church in America which often determines the trend or pattern on the field." This will require new methods of interpretation and training in stewardship.

#### PROGRAM

The examples taken from recent reports and literature put out by the boards make it apparent that there are definite attempts to relate the church programs to the changing social needs of the day. In a way the attempts seem unrelated and not spectacular, and in general follow the pattern of established mission activity. Perhaps doing better what already is in process is all that can be done under certain circumstances.

Better ways of using modern means of communication — radio, tape recordings, visual aids, and newspaper evangelism — should be explored. Satisfaction with what is has never been the criterion of excellence of the missionary enterprise. As one report states it: "The missionary horizon is never overtaken. It continues to demand that we follow with the fullest measure of devotion."

## Orientation for Leadership and Planning

1. The development of Christian leaders who are able to take over the responsibilities of the work is of paramount importance. The day of missionary domination is over, and in many places Christian leaders have already assumed responsibilities. It is very essential that planning for programs comes out of the local situations, and does not stem from Western leadership. The actual needs of the community and the problems arising out of the indigenous social changes must be the concern of the leaders for all the planning which is done. There are evident some new developments in social services in urban areas where rural peoples have congregated to industrial centers. The resurgence of the Eastern religions has brought about centers of orientation for missionaries and for study by Eastern leaders themselves. Too often Christians in Asia and Africa are not familiar with the religious faiths of their own country, and in these days they cannot run the risk of not knowing at least the basic tenets of the Oriental faiths.

Related to this change of emphasis for the planning of program is the question of the place where the missionary fits into the picture. The consensus of opinion seems to be that he is still needed, but his role is certainly not that of dominance, but rather that of counselling, if called upon to give advice, and mainly, perhaps, to "be".

The use of experts from the United States would be at times indicated as situations develop, and help becomes needed. Already the services of experts from Rural Missions, RAVEMCCO, and Lit-Lit have given valuable service. In places where change has been conspicuously rapid, it might even be advisable to call in for consultation outside experts in such technical subjects as labor problems, agricultural improvements, and industrial situations. Where governments have developed to the extent of giving help along any of these lines, cooperation with these agencies is much to be desired. Greater use should be made of any such opportunities which may lead to mutual aid and understanding.

2. Readiness for change. The days are such that there must be a readiness to change as situations change. Just because a certain type of work exists is no reason for assuming that it should always be kept. This stagnation may be seen on almost every "mission field" and is a real cause for concern. As one board has stated in a booklet on mission strategy: "Whereas institutions provide the most flagrant example of crystallization, mission stations buried in a routine of tradition can also become unfruitful. Furthermore, programs of evangelism can sink in deep ruts of routine and lose their vital power of witness. Crystallized procedures can completely balk the mission from extension or outreach to a promising area of constituency." Christian leaders must be alert to these things, and be ready to get out of "ruts" which are really a hindrance to the onward march of the church programs. They must always be alert also to opportunities for pioneer outreach into new areas, under the guidance of the Spirit.



3. Educational Institutions. Because of the necessity for trained indigenous Christian leaders, education, historically, has found a large place in the missionary movement. Today the whole situation should be reviewed in the light of present conditions. In certain countries the governments have already taken over the educational institutions, and there is a definite trend toward government systems of education in almost all countries. The question as to whether or not mission schools have any excuse for being preserved is a real one. There is a tendency to want to hold on to institutions under any circumstances but in a day when "mobility and flexibility of program" is essential, each case should be critically examined.

The danger is clarified by a board strategy pamphlet as follows: "Pride in institutions and the tendency of churches in America to crystallize programs by designated giving for institutional projects causes grave difficulties. Along with the study that must be made of the institutions and phases of work themselves, there must be a consideration of the habits of control and interest on the part of the church in America which often determines the trend or pattern on the field."

Primarily two questions should be raised: Does a given institution tie in with the church program? And, secondly, does it train for leadership in all walks of life, especially in character building and Christian standards of living?

In cases where the government takes over the academic work of the schools, hostels seem to be the answer to the way in which the churches may conserve their training and character building programs. It may be that one of the most important contributions the churches can make will be in the area of training young people to face difficult situations with integrity and high purpose.

4. Transfer of Responsibility for Institutions. The problems connected with relating the existing educational and medical institutions to the church program is a very difficult one, and no easy solution has yet been found. There are instances where local churches are in charge of all institutions, but this is the exception rather than the rule. Not to recognize the inherent difficulties connected with such a turnover is not to face reality. For example: Is it the churches' responsibility to "manage" schools and hospitals? Would the spiritual life of the church suffer as a result of assuming such responsibility? Does the institution tie into the church program? What about the questions on connected financial responsibilities which must be asked and carefully thought out before drastic action is taken?

5. Specialized Training. The new demands caused by rapid social change upon the leaders of the overseas churches emphasized anew the imperative need for training in Christian services. Not only are pastors needed with generally accepted seminary training, but specialized training should be made available as needs emerge. There should be opportunities

for specialized training in pastoral work in urban or migrant areas, in counselling with those who find themselves in confusing new situations with their concomitant feelings of insecurity and moral breakdown, and working with young people, especially those who have been uprooted from their homes and environments and thrown into large industrial areas. The emphasis upon lay leadership through institutions and short courses with frequent refresher courses has been found helpful, and should be more fully developed. Each Christian should be taught to feel that he is a missionary.

Someone has said that perhaps not so much emphasis has been put upon the development of the mind as has been put upon the body and soul. Whether or not this observation is true, it is certainly true that in general, Christians in Asia, Africa, and Latin America must be encouraged to think for themselves. Discussion groups, both on secular and on religious, moral and social subjects should be widely used on all levels, illiterate to graduate; and the study of the Bible related to present day needs and social situations might prove to be of basic importance.

6. Church and Nationhood. In these newly formed independent countries where the idea of nationhood has sometimes gone to extremes, the Christian church has a big contribution to make, with its concept of internationalism and world brotherhood under one Father. As Alan Paton said in the All African Church Conference held in Nigeria in 1958: "On the whole the South Africa churches have obeyed the custom of the country in social matters rather than the great commandments. The church must act now in this issue, because it will be called upon to help prevent the excesses of extreme nationalism in Africa." The church in every country may have this same duty to perform.

# V

## Conclusion

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*"What then shall we say to these things?"*

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### Newness of Life

In a little booklet put out by a mission board under the intriguing title, "The Conquest of Inner Space", the following question was asked: "What can missions do that UNESCO cannot do better?" And the answer was: "By God's grace they can make new men." Another mission board pamphlet has stated this warning: "In the working of any organization there needs to be constant vigilance against developing an interest in program, activity and procedures to the extent that we lose sight of people." Often in the realms of service missions have failed to measure up to "the UNESCO's of the world". All too often those things which should not have been done were done; and those things which should have been done were left undone; many times the emphasis has been so completely on doing things that we have forgotten the persons involved. However, in the realm of witness, wherever it was sincerely given under the guidance of the Spirit, new men were born, and through the newness of life in persons, fresh impulses toward loftier standards of service were achieved. Service must continually be checked in terms of the transforming power of Christ in the lives of men and women.

### Under the Judgment of God

As the great sweep of the history of the missionary movement is contemplated, two paradoxical impressions stand out: amazement at the extent of the influence of such a minority movement — "What hath God wrought!" — and contrition that so many errors were committed and so many oppor-



tunities lost. Because of the very fact that the missionary movement came to the East from the West, there were inherent in it certain dangers and limitations; it was inevitable that it should lay itself open to the criticism that it fostered Western culture patterns, and it was also inevitable that the criticism was well founded at certain points. The wonder is that it was not more "Western geared" than it was! Always the church must hold itself under "the judgment of God" in humility and with the spirit of penitence. So only can it be a transforming organism in the world rather than a conforming organization.

## The Ministry of Reconciliation

When a Hindu caste man witnesses to the fact that he was led to Christ because he saw how changed his outcast neighbor was; when a community development report of the government of India states that its greatest success is in a region where village pastors and service-minded missionaries had been at work for over a generation, and adds: "They had helped to generate the leadership and spiritual motivation on which technical progress could rise"; when a graduate of a mission school in the Near East says: "My teacher taught me to reverence the Truth. I will always search for it. And, if my country will one day let me help lead her, I will help others to find it"; then we know from these and countless other experiences that the Christian witness is being made in a person to person experience, because of a Person to person encounter.

It has been said that the urgency of the missionary cause has been lost, and even that the missionary era has come to an end. True it is that the missionary era as we know it historically is not pertinent from the point of view of organization and program in an atomic age. It is also true that an ostrich-like attitude, ignoring the tumultuousness, the suffering, the sociological upheavals and the hazardousness of the future, is untenable to say the least, and criminal to say the most. But what could be more urgent today than the good news of the love of God — in a world seething with hate; the brotherhood of man — when prejudices between races are rampant; and the redeeming power of Christ — at a time when even existence is at stake unless men's hearts are changed!

In these chaotic and turbulent days perhaps the greatest contribution Christians of the world have to make is in the "ministry of reconciliation." Over and over again the remarkable fact is noted that in Christ, and in Him only, differences, antagonisms and prejudices of peoples are dissolved and reconciliation takes place. It is important that the channels of communication be kept open. When a new road is being built or improved, detours are planned, even temporary roads are constructed, so that communication may not be interrupted. The Christian may at times have to serve as a temporary agent so that communication between people may not be broken off. May the Christians and the churches be alert to this unique ministry and be willing

to move aside and even be forgotten when reconciliation has been accomplished. Churches, at their deepest level, say, with outstretched hands; "Friends, meet the Master"; and, in that encounter, men become "new creatures" in Christ.

*The Man Christ*  
by  
Therese Lindsey

*He built no temple, yet the farthest sea  
Can yield no shore that's barren of His place  
For bended knee.*

*He wrote no book, and yet His words and prayer  
Are intimate on many myriad tongues,  
Are counsel everywhere.*

*The life He lived has never been assailed,  
Nor any precept, as He lived it, yet  
Has ever failed.*

*He built no kingdom, yet a King from youth  
He reigned, is reigning yet; they call His realm  
The kingdom of Truth.*





